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## BRIEF NOTES

### *Sumerian ġul-gik, 'obstinate refusal'*

In my paper on the fifth Sumerian family law (ZA 30, 93)<sup>1</sup> I have shown that Assyr. *zâru, izâr* in that text does not mean 'to hate,' but 'to be recalcitrant,' especially 'to refuse to admit to sexual intercourse.' The rendering 'to get a distaste' (JAOS 36. 5) is inaccurate. The Sumerian equivalent *ġul-gik*, which SGI 217 explains as 'hatred,' denotes 'malicious resistance, obstinate refusal with wilful disregard to duty, spiteful obstinacy in non-compliance,' just as our legal term for desertion of a spouse without justification or excuse is 'malicious abandonment.' In the Prussian *Landrecht* of 1794 obstinate refusal of the rights of marriage was one of the causes for which divorce was allowed. In the French laws of 1886 and 1907 habitual and groundless refusal of matrimonial rights is one of the *injures graves* entitling the injured party to divorce (EB<sup>11</sup> 8. 342<sup>b</sup>, 343<sup>b</sup>).

The Sumerian phrase *ġul-ban-da-gigâ-ni* 'in her obstinate refusal' may be compared to the Ethiopic gerund (Dillman<sup>2</sup>, p. 237): it means literally 'obstinately refusing she' (Ethiop. *mannînâ*; cf. also SG § 45). It might be followed by the postpositions -*šu* (SG § 77, g) or -*š* (SG § 79) or -*de* (SG § 118, d; § 120, b). According to SG § 219, b we might also explain it as a participle, but some supersyntactician would perhaps brand this as one of the 'German philological phantasies which may be compendiously described as a passion for discovering particles where none exist' (PSBA 38. 142). The infinitive may be used instead of the participle in certain Arabic connections (WdG 1. 133, A).

*Gik* in the Sumerian term *ġul-gik* is not the equivalent of Assyr. *marġu* 'ill, diseased,' but corresponds to the Assyr. *parâku* 'to bar' (cf. German *sich sperren*). This is, as a rule, expressed by the sign GIL (which we find, e. g., in Assyr. *ušadġil*). This character (which is a doubling of *gi* = Assyr. *tûru* 'to turn back, to repulse'; cf. SG §§ 5, 115, 122, b, 144, b)

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<sup>1</sup> For the abbreviations see vol. 37, p. 321, n. 1.

is also read *gîl* in Sumerian (*SGL* 213). *Gîl* and *gîl* are ultimately identical (cf. *SG* § 21, a) just as *gûl* 'evil' (which according to *SGL* 216 refers originally to the evil eye; cf. *BA* 9. 2, p. 214) is connected with *gul* 'to destroy' (cf. *ZDMG* 64. 709, l. 17) and Sumer. *gûl* = Assy. *parâku* is merely a byform of *gin*, the original form of *gi* = Assy. *tûru* (*SGL* 99). The primary connotation of *gi* = *gin* 'cane,' which has passed into Assyrian (*ZDMG* 64. 709, l. 2) as *qanû*, is 'returning' to the form from which it is bent, i. e., 'elastic.' We use 'elastic' also in the sense of 'recovering' from depression and exhaustion. The Sumerian phrase for 'to recover' is 'to return to one's place' (Sum. *kibi-šu gigi*, Assy. *ana ašrišu târu*; cf. *SG* § 119, b). For *gîl* = *gin* see *SG* § 22; *ZAT* 34. 230, ad 210.

The root *gik* 'to resist, to refuse, to be unapproachable' (which is merely an incomplete reduplication of *gi*; cf. *SG* § 106, l. 8) is found in the term for 'prostitute,' Sumer. *nu-gik*, i. e., 'not unapproachable, not inaccessible.' On the tablet containing the Sumerian family laws we find (v *R.* 25. 7<sup>c</sup>): *Egîr-bi-ta-am nu-gig-am sîlâ-ta ban-da îla, ša-ki-agâni-ta nam-nugigâni in-nen-tuktuk* 'Thereupon he took a harlot from the street and married her in his love despite her harlotry,' Assy. *Arkânu qadištu<sup>m</sup> ina sûqi<sup>m</sup> ittâši ina râmišu qadîldûssu êxussu*; cf. *HW* 581<sup>b</sup>; *SG* § 210. Sayce translated this passage in *RP* 3. 23 (1874): 'For the future (the Judge may) cause a sanctuary to be erected in a private demesne. (A man) has full possession of his sanctuary in his own high place.'

The two Sumerian words *gik* = *marâçu* and *gîk* = *parâku* are identical (cf. *JSOR* 1. 9, 90). We use 'ill' not only for 'evil, deleterious, miserable, unfriendly, rude,' but also for 'diseased.' The noun 'ill' denotes 'wickedness, adversity, pain,' and 'disease.' Assy. *xîfu* 'sin, wickedness' signifies also 'rebellion' (*AJSL* 19. 140, n. 33). The synonym of *xîfu* 'sin, wickedness,' *annu* means originally 'resistance'; the noun *anantu* is commonly used for 'resistance, fight' (*HW* 103). It corresponds to Arab. *aḥanna* = *xāfa'a*, not to 'inân or mu'annah' 'resistance' (*ZB* 13). Another synonym of *xîfu* is *arnu* which corresponds to Arab. *ḥirân* 'recalcitrance, viciousness' (of a horse, &c.). Similarly Heb. *sarâr* (cf. Assy. *sarru* 'rebellious') is used of a recalcitrant heifer and also of Israel's backsliding (e. g., Is. 65. 2; Jer. 5. 23). The heathen are regarded

as rebels (Ps. 66. 7). In Hos. 4. 16 (cf. *JBL* 36. 91) we must read:

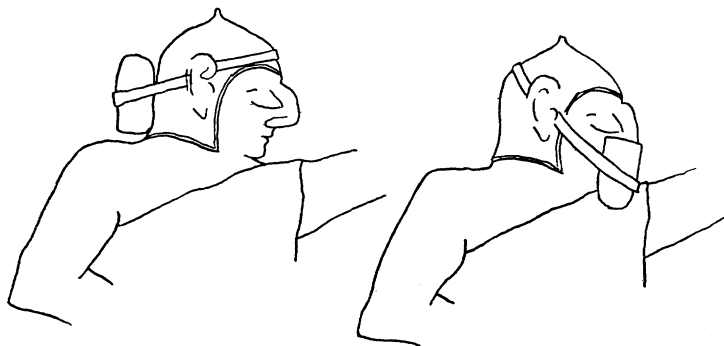
*Kě-fârâ sôrerâ Iśrâ'él, kě-kăḥś môrê bam-mîr'ê,*

Like an obstinate heifer is Israel,

like a stubborn young tup in the pasture.

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### *The helmet of Eannatum*

On the Stele of Vultures Eannatum is depicted on the march at the head of his soldiers. Of interest is the club-like thing at the back of his helmet. The only explanation which I have seen is that of H. R. Hall, *The Ancient History of the Near East*, p. 180: 'Eannatum wears the same helmet, behind which his long hair is bound up in a club'. Eannatum and his soldiers indeed show their hair (i. e. the wig) beneath the helmets, yet in the case of Eannatum the hair is depicted as falling in loose waves below the neck. It would be depreciating the work of the artist to suppose that he was unable to design the hair better, if that 'club' really should represent the tied-up hair. The picture certainly does not favor this explanation. One would rather think that this club-like representation was merely attached as a weight to the helmet to keep it from easily falling off. But even this explanation is insufficient, as the helmet already possesses a stormband, which sufficiently protects it from falling.